

Пранати

प्रणाति

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Faith, Devotion and Dedication



यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yad-aaditya-gatam tejo jagad-bhaasayate 'khilam
yach-chandramasi yach-chaagnau tat-tejo viddhi maamakam

That light of the Sun which illuminates the whole world, which is present in the Moon and in the fire likewise – know this splendour to be Mine.

Shrimad Bhagavad Gita, chapter 15, verse 12

Contents

Shri Guruji Shri Shriyogeshvaraji's Preaching

Gauri Gaurishvar <i>Shiv Parvati Story on Gouri Vratam</i>	5
Vedas, The celestial scripture <i>1. Trayi, Shruti and Aamnaaya</i>	9
The Nectar Of Shrimad Bhagavad Gita <i>1. DharMKshetra KuruKshetra</i>	10

Chintan (Contemplation)

Yes, I do	13
India From The Inside: Fish-Eye View	14
Gurudev	16

Literature

Rendezvous of the Eternity <i>Biography of a Guru</i>	18
Author's words	19
Chapter 1	20
My Shri Guruji <i>The Overt Of The Spiritual Realm</i> <i>Some experiences with Sadguru Shri Shriyogeshvaraji</i>	22
Foreword	23
Chapter 1	23

Shiv Shakti Kul News

Guru Prakatya Divas <i>Pujyapad Shri Guruji Shri Shriyogeshvaraji's</i> <i>Day of Appearance Celebration</i>	26
Ekadashi Bhajan at Shiv Shakti Kul's Advaita Ashram	28
Shri Guruma Shri Shiv Prajnaji public meeting for women	29
Meeting New Year 2013	30

Offerings of disciples to their Pujyapad Shri Guruji

Hindu Celebrations Calendar



Ask Your Question

Readers can ask question directly to Pujyapaad Shri Guruji Shri Shriyogeshvaraji. Selected questions will be answered in the forth coming issues of the magazine.

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Shri Guruji Shri Shriyogeshvaraji's Preaching

Gauri Gaurishvar

Shiv Parvati Story on Gouri Vratam by Guruji Shri Shriyogeshvaraji



“This story indicates towards the reality that there is no place of Kaama in the relationship of Shri Shivji and Shri Parvatiji. Tapasya is the best way to obtain the blessings of Maa and Bhagavan.”

Today we will talk about Maa Parvatiji and Shri Shivji. Bhagavati Aadi Shakti manifested herself as the daughter of Mountain King Himalaya and Queen Menaka. When she was about eight years old Shivji decided to go to Himalaya's kingdom and do Tapasya at the place where Shri Gangaji had descended from her celestial abode.

Shivji and Tapasya. Shivji in Samadhi condition. The very interesting question can be: Why does he need to do Tapasya? No other form of God, even none of Shri Brahmaaji and Shri Vishnuji does Tapasya like Shri Shivji. What can be the reason?

Think about this and reply.

Shivji is the only form of God who is constantly in union with his original self, Brahman. He knows who he is. That's why he is Maha Deva (The Supreme God). At the time of creation when Brahmaaji and Shri Vishnuji had arguments over supremacy and they had entered in to a battle, at that time one stupendous pillar of fire had appeared. To know the beginning and end, Shri Brahmaaji went upwards and Shri Vishnuji went downwards. But they could not find the end of that pillar. In 10th shloka of Shiv Mahimna Stotram this event is expressed like this:

tavaishvaryaM yatnAd.h yadupari viriJNchirhariradhaH
parichchhetuM yAtAvanilamanalaskandhavapushhaH |
tato bhaktishradhA\-bharaguru\-gR^iNadbhyAM girisha yat.h
svayaM tasthe tAbhyAM tava kimanuvR^ittirna

Brahma and VishhNu wanted to measure your wealth i.e. greatness. You took the form of Fire and your whole body was a column of fire extending over space. While Brahma took the form of a swan and flew high to see the top (head), VishhNu took the form of a boar and dug up downwards to see the bottom (feet). Neither could succeed.(While VishhNu confessed the truth, Brahma falsely claimed that he had found the top and persuaded the Ketaki flower to bear false witness. Shiva punished Brahma by removing one of his 5 heads and ordered that henceforth the Ketaki flower should not be used for his worship). When ultimately both praised you with full devotion and faith, you stood before them revealing your normal form. O, mountain-dweller, does not toeing your line always bear fruit? (10)

When Shri Brahmaaji and Shri Vishnuji could not find the truth about the fire pillar they prayed and requested that energy to introduce. So they heard a voice which said "I am the one who created you."



After that he manifested in the form of Rudra, Mahesh. And again they heard the sound that said that Shri Rudra is His complete manifestation. Rudra possesses all powers of BrahmaN because He is beyond the play of Maya.

Daughter of Parvat (mountain) is called Paarvati. She was named Kali. Apparently Kali means the one who is dark (feminine). But if you think deeply, here Kali is the Shakti of Kaal. Kaal means time, Kaal means death. Maha Kaali means Shakti of Maha Kaal. That is Shakti of Shri Shivji. Before creation there was no existence of time, kaal. Everything created by Prakruti or Adi Shakti is bound with time period, Kaal, Maha Kaal. She herself also dissolves in to Purusha, BrahmaN, at the time of Maha Pralaya. Being manifested from BrahmaN, Shiva, she activates the process of Pralaya in order to fulfil the desire BrahmN.

When he came to Himalaya's kingdom for Tapasya, Himalaya was very happy and tried to make him comfortable. Giriraj Himalaya was very happy. Shivji told him that nobody should ever disturb him. He was very happy and promised that he will not allow any one to go to the place where Shivji would be doing Tapasya.

Himalaya took his daughter Kali (Parvatiji) to Shivji and asked him to keep her in his service. Shivji refused to take any kind of service from Parvatiji.

He said that "I am a Yogi, a Tapasvi. I don't need a girl to serve me because a woman can cause distraction from Samadhi."

Himalaya was disappointed. But ultimately his daughter was no ordinary woman. She courageously started talking to Shri Mahadevaji in a modest, humble but firm voice.

This dialogue is very important.

Bhagavati said, "O Greatest Yogi! How did you tell such a thing to my father Giriraj, in spite of being the supreme Tapasvi! O Lord! You are full of knowledge.

But I would like to tell you something. O Shambho! You do great Tapa with the energy of a strong Tapasvi. Because of this strong energy you decided to do Tapasya. And all Karmas, actions, are executed only by Shakti. That is Prakruti. Prakruti is the cause of Creation, Protection and Destruction. O Bhagavan! Just think! Who are you? Who is this subtle Prakruti? Without Prakruti can there be your manifestation in this body? And without your physical form, material form, how can all men and animals worship you?"

"So please whatever you want to say tell after considering this fact."

Here she indicates that every action in this world falls completely under the power of Prakruti. Bhagavan started laughing. He said playfully, "With my strong Tapasya I destroy Prakruti. I remain untouched by Prakruti. In fact saints should not get attached to Prakruti and keep away from her."

Bhagavati Kali said, "O merciful Shambhu! O the greatest Yogi! The power of speech which you used to discard Prakruti itself is an action of Prakruti. Your intelligence, your vision and all your actions with this divine body are caused by Prakruti only. O Bhagavan Shambhu! Why do you do Tapasya on Himalaya? As the mountain also is a part of Prakruti. Your conversation with me is also nothing but an action of Prakruti. Your Tapasya shows that you need to make efforts to be one with your original self, means you yourself is under the spell of Prakruti. O Bhagavan, I am Prakruti and you are Purusha. Why don't you accept this simple truth. And if you are detached from Prakruti what difference will it make if I stay here or not?"

(The arguments of Maa Parvati were based on Saankhya theory. Sankhya means Numbers. Saankhya means based on numbers, means when you see Dvaita (duality) or multiple instead of all is BrahmaN, it is called Saankhya theory. Here Shri Parvatiji clearly indicated that Purush and Prakruti are separate – in duality).

Shivji smiled, and said, "O Girije (daughter of mountain)! You can fulfil your desire of serving me but in a disciplined manner and in accordance with Dharma".

Dear Atman! If you see this from the philosophical perspective, the beginning of worship (Upasana) or Practice (Sadhana) is with the Saguna Svarupa, with the sense of duality. Like "I worship so and so God." Means 'I' and 'God' are separated.

Now, after getting consent from Shivji, Maa Kali (Shri Parvatiji) started serving Shri Shivji with her friends Jaya and Vijaya. Time passed by. Now Shri Parvatiji had blossomed in to a beautiful youth.

Bhagavan Shivji was engrossed in Samadhi most of the time untouched by the most beautiful woman in the Universe.

Now, the condition of Devas was very critical. The whole purpose of Maa Parvatiji's manifestation was to marry Shivji and give a divine son born from the sperm of Shivji. Because there was a demon King named Taarakaasur who had got boon from Shri Brahmaji that he can be killed only by the son born of Shivji's sperm. Because at that time Maa Bhagavati Sati had left her body and Shivji did not have his Shakti in physical form. So the Asuraa Taaraka was sure that he would remain immortal. He had won all three lokas and tortured Devas. Now it was a matter of great concern for Indra,

the King of Heaven, to be blessed by Shivji with his biological son.

But when the Devas saw that Shivji does not pay any special attention to the daughter of Himalaya, who herself is the complete manifestation of Aadi Shakti, they were in total distress. So Deva Raaj Indra had to think about some way to make Shri Shivji notice the manifestation of His Shakti. And the best choice for this task was Kaama Deva. He called Kaama Deva and entrusted him with the task. Kaama Deva went for the task with his wife Rati and his friend as well as associate Vasant (season Spring).

Suddenly the place where Bhagavan Shivji was doing his Tapasya was filled with fragrant flowers with the spell of Vasanta. Every plant and tree blossomed. Fragrant wind started to blow.

Kaama Deva and Rati filled the air with highly romantic attributes. Parvatiji and her friends dedicatedly kept on serving Shri Shivji. All the efforts of Pushpa Dhanva (One who has got a bow of flowers, Kaama Deva) failed. So he decided to use his famous five arrows. Five arrows of Kaama Deva are our five senses where he strikes and binds in his spell.

In normal condition Shri Kaama Deva would not have tried his arrows on Shivji but this was such critical condition when the fate of Swarga (Heaven) and Devas was at stake. So he struck with his arrows on Bhagavan Shivji who was in Samadhi Condition. And the fury of Mahaa Kaal was awakened. He opened his eyes and saw Kaama Deva and Rati and his third eye opened and produced a stream of fire and burned Kaama Deva in to ashes. Shri Parvatiji fainted.



The fire was tremendous. After burning Kaama Deva it threatened to burn the whole Universe. The Devas requested Shri Brahmaji to do something. So Shri Brahmaji converted this fire in the form of a horse. In Sanskrit horse is called "Ashwa, Turanga, Vaadava..." and Fire is called "Agni, Paavaka, Aanal..." So this Agni, Aanal, in the form of Ashwa "Vaadava" is known as VAADAVAANAL. Shri Brahmaji gave this VAADAVAANAL to Samudra (Ocean) and asked him to feed him constantly with his water. So the fire in ocean is called VAADAVAANAL.

Rati started crying and mourning. Her pain was unbearable. Ultimately all Devas and Shri Brahmaji also requested Shivji to have mercy over Kaama. Kaama Deva's adventure to struck Shivji with his arrow was

only for the sake of all Devas and Heaven. Not for any selfish motives. Also he said that without Kaama all the living creatures will extinct. Merciful Shri Shivji tells that Kaama still will act as effectively as ever without body (Ananga) and Rati will get her husband with body at the time of Shri Krishnaavatar. Kaama Deva will be born as son of Shri Krishna and Shri Rukmini Devi. He will be named Pradyumna. Little Pradyumna will be kidnapped by Shambarasura. Rati will meet there Pradyumna and get him back when Pradyumna is grown up in to a youth. (So did happen later on). Shivji also appointed Kaama as one of his Ganas. After this he disappeared.

Shri Parvatiji now totally upset by these happening went to her father's palace. She was in great pain. Now Shri Parvatiji was in agony. Nobody knew where Shri Shivji was. And Shri Brahmaji and other Devas were also worried. So they sent Shri Naradji to guide her.

Shri Naradji told her that her service to Shri Shivji was wonderful but yet she needed to get rid of her Ahankara. So Shri Shivji has displayed how easily can burn the spell of Prakrutii. Shri Naradji also asked Shri Giriraj Kumari to keep continuing doing the Upasana & Sadhana of Shri Maheshwara. And he gave Shri Paratiji one Maha Mantra to chant. This mantra is known as Panchakshara Mantra. This Mantra is also known as Mantra Raaja (King of Mantras). "NAMA SHIVAAYA".

Shri Parvatiji decided to go to do Tapasya to get Shri Shivji.

She wore very simple clothes and went to near the place where Shivji had burned Kaama Deva to ashes. This place where Shri Parvatiji started her Tapasya is known as Shrungi Tirth.

In summer she used to burn fire surrounding her and chant Maha Mantra. In rain she would sit under open sky. In winter she would stand in the river. Thus she started doing Tapasya with strong desire to get Shivji. She constantly chanted NAMA SHIVAAYA mantra.

Years passed by but there was no sign of Shri Shivji. Parvatiji's mother Mena and father Himalaya along with her brothers Meru, Mainaak and Mandarachal came to her and tried to pursue her to go back home with them. But she refused.

Shri Parvatiji continued more and more strong Tapasya. Gradually she stopped taking food. Then water also. She left sleep. Her body was very slim now. But her face was glowing with the Tejas of Tapasya. She illuminated all directions with the strength of her Tapasya.

Her Tapasya reached to such high level that even Devas got scared. The heat generated from her Tapasya was tremendous. Devas with Indra went to Shri Brahmaji and Shri Vishnuji. They decided to go to Shri Shivji and request him to grant Shri Parvatiji her wish. While going to Shri Shivji they all went to the Ashram of Shri Parvatiji.

They saw her in Tapasya. Shri Brahmaji, Shri Vishnuji and all other Devas could see Bhagavati Shri Aadi Shakti in the form of Shri Parvatiji. They all offered



their Namaskaras to her and went to Shivji.

When Shri Brahmaji, Shri Vishnuji and other Devas requested Shri Shivji to marry with Shri Parvatiji Shri Shivji initially played his lila and refused. After many requests he agreed to grant the wish of Shri Parvatiji.

All Devas went back to their respective places happily in anticipation of the auspicious union of Shri Shivji and Shri Parvatiji.

After this Shri Shivji called Saptarishis (the Seven

Rishis). The Sapta Rishis (Seven Rishis) are Vashiishta, Atri, Bharadvaj, Jamadagni, Goutam, Vishvamitra and Agastya. He asked them to go and test Shri Parvatiji. So the Saptarishis went to Shri Parvatiji and they were happy to have Darshana of the divine Bhagavati.

When Shri Parvatiji saw them she welcomed them and offered her respects to them. The Saptarishi tried to pursue her to marry some one like Shri Vishnuji who is considered the most handsome and powerful. But Shri Parvatiji refused and told them that for her there is only one man acceptable as husband. All Saptarshis went back and happily told this to Shri Shvji.

Finally Shri Shivji decided to see Shri Parvatiji. He went to her Ashram with a Danda (Stick) and Chhatra (Umbrella) in his hands. He took svarupa of an old Brahmin. When he met Shri Parvatiji and came to know about the cause of her Tapasya he started to criticize Shri Shivji. He told many bad words about Shri Shivji. There was a big argument. Ultimately Shri Parvatiji decided to go away from that place and her hand was held by that old Brahmin. When she turned and looked at him in anger she saw Shri Shivji in his original form. She was very happy to see him.

Ultimately Shri Shivji told Bhagavati Shri Parvatiji that he will marry her. And after some time they got married.

In memory of the Tapasya of Shri Parvatiji Gouri Vratam is observed. This story also indicates towards the reality that there is no place of Kaama in the relationship of Shri Shivji and Shri Parvatiji.

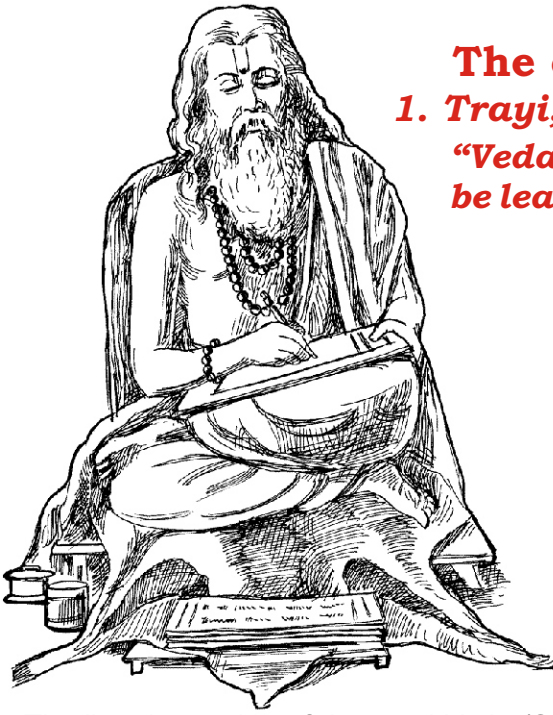
Any real worshiper of Bhagavan Shri Shivji and Bhagavati Shri Parvatiji strongly wins over sexual desires. Not only that he or she also over comes all desires of gratification of different senses and mind.

Not only that he or she also over comes all desires of gratification of different senses and mind.

Any such practice which includes sexuality in the name of Shiv Shakti Sadhana is only a result of ignorance. Tapasya is the best way to obtain the blessings of Maa and Bhagavan.

॥ aum namah shivaaya ॥





वेद Vedas वेद

The celestial scripture

1. Trayi, Shruti and Aamnaaya

“Vedas must be listened first from Guru and then can be learned from the books. This was a tradition.”

Ruk: ऋक् Ruk means poetic form of literature. The verses that follow the fundamental rules of poetry were classified as “Ruk”. The mantras which were seen or heard by Rushis in metrical forms are called “Ruk”.

YajuH: यजुः YajuH means prose form of literature. Mantras which are not in metrical structure, seen or listened by Rushis in prose form are called “YajuH”.

Saama: साम Saama means song form of literature. Mantras which are in metrical structure and can be composed in accordance with the rules of singing were called Saama. Mantras which were seen or listened by Rushis in song form are called “Saama”.

These are the three basic variants of literature. The scripture which was created with all the three (Traya) was called Trayi (Trilogy). So the word Trayi “त्रयी” does not indicate three books but it indicates the scripture which comprises of all these three formats of literature.

Vedas are also known as Shruti “श्रुति” and Aamnaaya “आम्नाय”. It is a matter of experience that any spiritual knowledge that has obtained without Guru is not completely effective. This phenomenon is widely experienced with mantras. Mantras display their complete power only when they are given by Guru. Same way Vedas must be listened first from Guru and then can be learned from the books. This was a tradition. The word “Shruti” means learned by listening. As Vedas have been preserved by Guru – Shishya (disciple) tradition they are also called Aamnaaya. “Aamnaaya” means what is preserved by tradition and learning.

So in holy scriptures of Sanatan Dharm or Hinduism the Vedas are referred as “Shruti”, “Trayi” or “Aamnaaya”.

The literal meaning of the word Veda (Sanskrit) is Jnana, the knowledge. The original ancient scripture of Sanatan Dharma (The Universal Way Of Virtuous Life), now widely known as Hindu religion, is known as Veda. Normally the word Dharma is interpreted in English as the Religion but in reality the word Dharma means a virtuous way of life which helps an individual, society and the mankind to develop and sustain materially as well as spiritually. Ever since Bhagavan Shri Krushna Dvaipaayan, popularly known as Maharshi Veda Vyaas classified the scripture of Veda, there are four Vedas: Rugveda, Yajurveda, Saama Veda and Atharva Veda. There is a misunderstanding about the word Veda Trayi (Trilogy of Vedas). There are also many misconceptions about the word “Vedic Religion”. In this series it will be my humble effort to throw light on some fundamental facts about Vedas.

Vedas are “Apourusheya” means not created by the human. The verses of Vedas were heard or seen by Rushis in their utmost meditative state or the state of Samadhi. The verses revealed the celestial knowledge. How one can see or listen to these verses of knowledge in such state? I will tell more about this in one of the following chapters of this series. First of all let us have a look at some basic information about Vedas.

Before Bhagavan Shri Veda Vyaasa compiled the Vedas in four separate books called Rugveda, Yajurveda, Saama Veda and Atharva Veda, all the verses were referred to as The Veda or Veda Trayi – Trilogy of Veda. Mostly it is interpreted as Three Vedas : Rugveda, Saamaveda and Yajurveda. In reality this is not true. Of course there is a strong reason for this misunderstanding. That is three words “Ruk” “YajuH” and “Saama”. These three words are strongly connected with Veda from the beginning. The word “Atharva” “अथर्व” was not there so it was considered that there was no existence of the “Atharva Veda” before.

In fact the three words “Ruk”, “YajuH” and “Saama” are describing literary constitution of a scripture. The Veda from the beginning was constituted by these three variants of literature. The meaning of these words are as below :

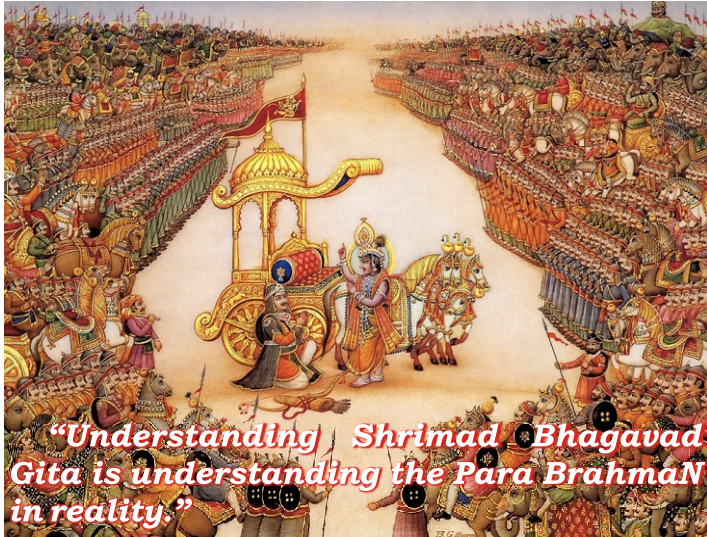


By Shriyogeshvara Chaitanya

The Nectar Of Shrimad Bhagavad Gita

A series of articles on Shrimad Bhagavad Gita by Guruji Shri Shriyogeshvaraji

1. DharMKshetra KuruKshetra



I remember my very interesting conversation with a couple of my early disciples from West. They both had read a lot of things about Indian Spiritualism. They could quite a bit happily nod their heads and say “Yes, yes... I know this” when I told something. And it used to be so that whenever they said that they know it, I understood that “they read something which they did not understand at all.” So one day I asked them a question “Have you read Shrimad Bhagavad Gita?” They both very happily nodded and said “Yes, we have read it.” Then I asked them, “Did you understand it?” One more time their happy faces shined with the luminance of ignorance and spoke, “Of course, we did understand it.” Then I smiled and said, “Well, in that case you don’t need to be with me at all. If you have understood Shrimad Bhagavad Gita then you have not need to search for a Guru or learn anything else.” Now those shiny faces turn dull. “You have understood the scripture of the highest knowledge, then why do you need a Guru? What do you want to learn? You are BrahM Jnaani, the knower of the ultimate Truth.” Then I asked them meaning of a couple of verses (Shlokas) and listened to their reply. After that I started to explain them. After which they were just in shock because they had not been able to interpret it properly.

Understanding Shrimad Bhagavad Gita is understanding Shri Krushna in reality. Understanding Shrimad Bhagavad Gita is understanding the Supreme one in reality. Understanding Shrimad Bhagavad Gita is understanding the Para Brahman in reality.

There is one very significant display of Bhagavan Shri Krushna Dvaipaayanaji's (Maharshi Veda Vyaasa) divine intelligence in the method of presentation of this great knowledge in Maha Bharat. He has referred to Shri Krushna by many different names in this scripture but when the preaching of Shrimad Bhagavad Gita starts he refers to him as “Bhagavan” – The Supreme God.

Bhagavan Shri Krushna is an Avataar. Avataar means the one who has come down. It means that the God who is beyond the limitations of this world on the Earth has deliberately accepted the limitations of the Earthlings and manifested into a human body. That's

Why he is called Avataar. But Shri Krushna was always aware of his original being, even in his childhood. That's why all that he did during his manifestation is called “Lila” – a play. When he started to narrate Arjun the knowledge about the Brahman, the Supreme God, he started to unfold his own self. That's why Maharshi Veda Vyasaji referred to him as “Bhagavan” in Shrimad Bhagavad Gita.

The very first chapter of Shrimad Bhagavad Gita is more of an account of history of the environment in which Shri Bhagavan starts his preaching. It is in continuation of the earlier chapters of “Maha Bharat”. Some people try to symbolize the description in the first chapter but it only turns out to be ridiculous at times. Because if someone wants to symbolize this then must symbolize all the earlier chapters of Maha Bharat. Sometimes some people have the habit to complicate simple things just for the sake of display of their intelligence which only leads to a ridiculous disaster of intelligence.

The whole scenario at the time of the preaching of Shrimad Bhagavad Gita was of a battle field where two great armies were confronting each other. From modern time contexts we can call it a battle field for a world war because it was not just the battle between the Army of Hastinaapur ruled by the blind king Dhritarashtra, father of Duryodhan and his other 99 brothers, versus the Army of Pandavas, five sons of Late King Pandu who was the younger brother of Dhritarashtra. There were many other kings involved in to this battle who were friends or relatives of these two parties at the battle field. The battle field of Kuru Kshetra was to provide a stage to conquer the world at one place. All the great kings and great warriors of that time were present at this battle field. There was a total number of 18 Akshauhini (अक्षौहिणी) of both the Armies. Kauravas had 11 Akshauhini and Pandavas had 7 Akshauhini. As described in Maha Bharat, One Akshauhini army was

Chariots	21,870	(Minimum two persons on one chariot: 1 warrior, 1Charioteer)
Elephants	21,870	(Minimum three persons with one elephant: 1 warrior, 1 Mahout, 1 helper)
Horse mounted warriors	65, 610	
On foot Soldiers	1,09,350	

In addition to this the gigantic staff to serve all these warriors, their vehicles, animals and maintain their respective camps.

Such 18 Akshauhini Armies were there at the battle field. Amidst this big number of armies Shri Krushna preaches the ultimate knowledge to Arjun.

In fact who is being narrated the whole episode? Dhritarashtra – the blind king of Hastinaa Pur, the capital city of Kaurava (Descendents of the great king

Kuru) Kingdom. The king was blind. So before the great battle started the Maharshi Ved Vyaasaji wanted to give divine sight to the king so that he can see the great battle by his own eyes, but the king prefers not to have them for himself but instead of him he requests that his adviser and charioteer Sanjay should be given such a vision so that he can narrate everything that will take place at the battle ground. So Bhagavan Shri Veda Vyaasaji grants his wish and Sanjay gets the divine vision to see all the events that would take place at the battle ground of Kuru Kshetra. So the very first shloka, verse, of Shrimad Bhagavad Gita is request to Sanjay to narrate the happenings by the blind king Dhritarashtra.

Before talking about the very first shloka of Shrimad Bhagavad Gita, I would like to draw attention towards one interesting fact. If you analyze Maha Bhaarat, you will realize that if the king is blind the result would be nothing but mass destruction. Not only that but when this king gets an opportunity to have a divine vision of the battle ground, he refuses to have it for himself. If at all Dhritarashtra had this vision for himself he may would have stopped the battle before everything got destroyed. He could have been able to do it because against his wish none of the great warriors like Bhishma, Drona, Krupaacharya, Yudhishtir, Bhima and even Arjun would have opted for the vicious war. This is an example of escapism from responsibility. Dhritarashtra did not want to see this terrible battle because he did not want to take the responsibility. So he prayed to Bhagavaan Shri Ved Vyaasaji to bless Sanjay with the divine vision to view the sequences at the battle field as they take place.

The very first shloka (verse) reflects the curiosity and attitude of Dhritarashtra.

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥१॥

(श्रीमद्भगवद्गीता : अध्याय : १ : श्लोक : १)

Dhritaraashtra Uvaacha :

**Dharmakshetre Kurukshetre Samavetaa YuyutsavaH,
MaamakaH Paandavaaschaiva Kimakurvata Sanjay (1)**

Dhritaraashtra Spoke :

O Sanjay! Gathered at the Auspicious Land (Dharmakshetra), the field of the great king Kuru (Kurukshetra), my progeny as well as the sons of Pandu (Pandavaas) in their utmost enthusiasm for a battle did what?

This shlok not only shows the curiosity about the happenings in the battle field but also it shows the importance of the place of the battle as well as one of the prime causes of the battle.

Let us look first at the one of the prime causes. Dhritarashtra uses specifically the words "MaamakaH Paandavaaschaiva" my progeny as well as the sons of Pandu. Here he shows his attachment to

his sons. He did not ask the question in a neutral manner. He could have asked "what is happening between the two armies or what the warriors of Hastinaapur and that of Yudhishtir are doing?" Instead he uses the word "MaamakaHa" which literally means "Mine" and "PaandavaaHa" means that "of Pandu". Here he displays his intellectual blindness. His sense to think what is right and what is wrong are covered by attachment towards his selfish son Duryodhan and jealousy for his younger brother Pandu.

Pandu, the father of Pandavaas, was the younger brother of Dhritarashtra. Because Dhritarashtra was blind by birth the younger brother Pandu was made the king because as per the tradition and principles, a prince with any kind of disability cannot be a king. So the younger brother Pandu was crowned as the king, but unfortunately because of curse of a rishi named Kindam, Pandu died after the birth of his five sons: Yudhishtir, Bhima, Arjuna, Nakul and Sahadeva. After the demise of the King Pandu, Dhritarashtra took the opportunity to become the king of Hastinapur and broke the principles set from the Vedic era. This verse clearly shows how much he despised his younger brother Pandu and his sons. All his life he supported his son Duryodhan in all his unjust deeds. Ultimately the time of the final conflict arrived and the cousin brothers were confronting each other in the battle field. At this stage also he differentiates with "MaamakaHa" (Mine) and "PaandavaaHa" (of Paandu). The word "MaamakaHa" is so significant that it has become like a phrase for nepotism in India.

"Dharmakshetra KuruKshetra" – The auspicious land, the land of the great king Kuru. This emphasises upon the importance of the selection of the battle ground. The history of this land is very interesting. King Kuru was the ancestor of Kauravas and Paandavaas. Once he came near the holy river Sarasvati. Sarasvati holds the utmost importance among sages ever since the Vedic era. Before about four thousand years it dried out. King Kuru did a great Tapasya (Penance) at the bank of the river Sarasvati and please Bhagavan Shri Vishnuji who appeared to him and granted him two boons. According to the first boon the whole region surrounding the place where King Kuru did his Tapasya will be known by the name of the King Kuru forever. This is the region between the rivers Sarasvati and Drishadvati. So ever after the land was known as Kuru Kshetra (the region of King Kuru). Bhagavaan Shri Vishnuji also gave another boon that anyone who will die in this region will obtain Svarga (heaven). As the land was purified by the penance of the King Kuru and became a place that helps to obtain Svarga (heaven) it is also called Dharma Kshetra. As anyone who died in this place was entitled to obtain "Svarga" (the heaven), the great field of Kuru Kshetra was chosen to be the principal ground for the decisive war among the princes of the Kuru Dynasty. Moreover the place was dedicated to their ancestor king Kuru, who had performed a great Tapasya in that place which was formerly known as Uttravedi and as Kuru Kshetra after the great king Kuru performed Tapasya.

So the very first Shloka of Shrimad Bhagavad Gita consists the historical and moral significance.

By Shriyogeshvara Chaitanya

चिंतन

Chintan



Contemplation

Articles



Yes, I Do



“Wearing Tilak is paying respect to our spiritual intelligence, Prajna, which makes up different from animals and allows to grow on spiritual path.”

Tilaks, saris, dhotis, kanthis, rakshas...on the streets of mother town? There is nothing extraordinary in this!

Indeed, perhaps everyone faces this matter sooner or later: how to combine living in European country and following Hindu culture? Should one wear Tilak and expose their belief openly or it's better to be quiet and silent and don't pop up in order not to get hammered on your head, like that nail from the famous proverb? What if someone will look? What if they say something? What if they don't understand...

All doubts dispel if you realize one simple fact: the matter is not what you show but how you show it. Religious attributes is not the only thing which can attract attention of people in the street or comments of dear ones. This can be as well some jazzy clothes, unusual height, or strange situation you are in. If you will go through the streets with the bundle of fifty balloons, people will also look at you. And so what? This is normal – to look at what is unusual and interesting. Wouldn't you look yourself?

Same thing works with Tilaks and all the rest. They will look. But we can never guess what exactly people think when they look. And why to conceal something you believe to the core of your heart? Of course people don't know what it is ... and it means that you get a brilliant opportunity to show and explain! The look – smile in return and say “Aum Namah Shivay”! Let Tilaks, dhotis, saris and all the rest be associated with smiling, welcoming person. There is nothing criminal in this. You have found your path, stepped on the way of self-development, set your priorities in life and do something which makes you really happy – indeed this is worth sharing, for so many people in the world are deprived of it!

A separate matter is family and friends. For them you are anyway in the first place a child, a spouse, a college mate or whoever else, and it is natural that they don't necessarily take all changes easy. Because this is something unknown, unusual. Everything will come back to normal when they see that your life is changing for the better. And you can prove only by your own example. A person shining with happiness, greeting every day joyfully and lightly, being not scared of the future by default cannot cause any negativity. And example which is always in front of one's eyes work better than thousand words. So don't be surprised by their questions and avoid telling about your discoveries, on the contrary, feel free to share whatever you find important and interesting. If you try to hide something, it will have quite opposite effect, it looks suspicious and repulsive, as if you are doing something dirty.

And if you, scared of their possible reactions which thunder in your mind, pretend that things are not as significant and important for you as they are, then later on you will regret a lot about the words which should have been told but you didn't stand up for your beliefs. Our dear ones have all the right to know what is going up with us! And it's highly possible that better changes in your life will cause them to make changes in their own.

The main thing is confidence. This concerns everything. The main thing is how you present yourself. If you feel awkward, shy, wait for scoffing, then be sure – you will face it. But no one will laugh at the one who is calm and self-confident. And what awkward can be there in faith in God?

One more thing which cannot be skipped is a great discipline power of Tilak. When you have your Tilak on, you realize constantly that you are represent certain culture, and act accordingly. There is no more chance for concessions, tricks, unleashing sloth and short temper... So, our external attributes always remind us what we should do and how we should act. This gives wonderful opportunities for reflexion.

It would be funny if it wasn't so sad to know that people are reluctant to apply Tilak even in India. Especially youth. They think this will make them “out-of-date” and “old-fashioned”, when they, on the contrary, want to seem progressive, modern and fitting. But these all are terms of time; and God is something which stands far beyond category of time. Be it ancient times, medieval ages or distant future – God is always there, always welcoming you and waiting with arms wide open. As another proverb goes, “dead fish goes with the current, stupid fish goes against the current, smart fish goes where it wants to”. Be a smart fish and set your priorities properly. According to your own benefit and not to the opinion of random people around you. They may come, they may go, and it's impossible to fit everyone's opinion, for they may be completely diametrical! So why this race at all, when you know there is something free from these fluctuations, free from swinging mood, Moon phases and uncontrollable desire to rule someone's life instead of living their own?

Wear Tilaks with pride, for they are symbol of spiritual uplift. Pujiyapad Guruji Shri Shriyogeshwaraji says, “Wearing Tilak is paying respect to our spiritual intelligence, Prajna, which makes up different from animals and allows to grow on spiritual path. That's why we apply Tilak even before we offer our obeisances to God in the morning.” Trust Maa and Bhagavan and never question anything which is related to them. Let Russian Hindu be strong, determined and totally devoted to Ishtha and Guru. Jay Shiv Shakti!

By Shiv Ragini

India From The Inside: Fish-Eye View



“It is impossible to understand India without knowing its history.”

India. One mere saying of this word rises a kaleidoscope of colours before your inner sight. Bright tints, motley clothes, beautiful women with deer-eyes, sweet songs (all about love!), and this all under a thick topping of incredible spices. For decades our countries were in so close contact that there is an Indian particle inside each one of us now. Everyone has some understanding about one of the biggest and the most ancient countries of the world.

And this is exactly the thing worth discussing.

The main thing which one must always keep in mind while talking about India are its territory and population. You can have my word, this is impossible to perceive by mind, you should experience it. Most of Indian states are bigger than any European country. Even if Europe once becomes one state while keeping internal borders and cultural multiplicity, it would be anyway smaller in population, though bigger in territory.

That's why it's actually useless to talk about India "in general". It embraces so many cultures, social groups and communities, that any, even the most careful generalizations would inevitably encounter a lot of exceptions. If we turn to India's history, then we will see, that there was not continuous state / reign as such, with one government, law system, etc almost up to expelling British colonists and declaring independence. And what was there? A lot of princely states, kingdoms, appanages, all with their own traditions, own nations and languages, their own history and pride. Then came colonial age – first Muslim invasions, then British, French and Portuguese. Each one brought their own regime, not to say about cultural impact. Indeed every Indian state can be considered as a separate country, and what to say that each one has divisions within its borders!

It is very important to filter properly information you get from other people. It's very tempting to share your experience in a generous manner after staying in the

country for one month or even half a year – but without knowing the language and boiling mostly among other foreigners. Those who spent all their life in Vrundavan cannot say anything about life in Gujarat. Lovers of Tamil Nadu will not give helpful advice to those going to Kashmir. People fond of vacations in Kerala – what can they say to travelers in thick warm jackets and trousers on trekking routes at the height of Manali and Leh? I have no clue how much time one should actually spend in India and how many places should he visit to be considered really an expert.

There is religious India and mundane India, orthodox India and progressive India, conservative India and pro-West India, wild India and refined India, seaside India and mountain India, India of Hindus, Muslims, Sikhs, Jains, Parsis, Buddhists, Christians.... but none of these faces is fully hers, or it's better to say that all these faces are her faces at the same time. It charms, it allures, it (insert any other word from myriads of travel brochures).



It may be surprising but there is also normal India. India in which there are all commodities and comforts which we got used to: modern technologies, all world-known brands, highly qualified medical services,

convenient transport systems, shopping malls, fast food, exhibitions, concerts – in short, everything which forms altogether so called “civilized world”. India for normal, regular people.



If we think deep, then nothing of what is known about India in West is true. Everything is either inaccurate, or twisted for the sake of masala flavour, or just misinterpreted due to lack of information. This is in general true for any other country which is always different for the tourist and inhabitant, but...see above what is told about the scale!

I will not be able to go through all misinterpretations and exaggerations regarding philosophy and culture. I hope that Pujiyapad Shri Guruji will enlighten in detail whatever he finds necessary first. But I would like to quote his words which he never ceases to repeat: “It is impossible to understand India without knowing its history”. And these words are thousand times right. Going page after page you will see how closely are related faith and everyday life, how changes in one field inevitably bring changes to another one and how they support each other. This is that case when religion becomes a live thread on which there are pearls of great events influencing lives of the whole nations.



One more fact which was noted by many travelers: Indian land is highly sensitive to the intentions you step on it with. If you are waiting for deceit and fraud – you will be deceived. If you are looking for adrenaline – it is granted. And if you are coming for spiritual purification – you will get it. But if you come to this land, treat it with love and respect. This is not some simple third world country, poor and depending on West's grace. This is not third world country at all. This perception of India as a poor country full of lazy beggars envious of Westerners is nothing more than a twist of idle tourists

and some sick-minded individuals. Ultimately this is the country where you come to learn something, which has something you crave. How can you come to its shelter at and at the same time disrespect it? Remove glasses of stereotypes and look with eyes wide open. And then it will surely reciprocate.



An interesting detail: in chess king is only warned, but his figure is never “eaten”. This rule is a direct reflection of an ancient principle according to which the king was never killed in battlefield because he was considered a manifestation of Shri Vishnuji. And that's why the kings could keep their power after being included in the more powerful regime.

Also interesting is that regime of Chakravarti could be considered an early form of democracy. Thus, during the reign of Chandragupta Maurya (322 – 298 BCE) there existed a system of public exchange of opinions at the special sessions, where heads of villages, towns and cities gathered for discussing current matters, mostly related to developments and safety of the state. Such gathering are known as Chandragupta Sabha – Chandragupta's court. This system was introduced by the counselor guide and Guru of Chandragupta, Chanakya, who is also known as Koutilya (his real name was Shri Vishnugupta). Chanakya left a famous political treatise “Arthashastra”, where he put together multiple recommendations for rulers.

Chakravarti empires really extended to all four directions, embracing in different times regions of Beluchistan, Iran, Tajikistan in the west; Burma, Thailand, Singapore in the east; in Afghanistan there is still a mountain range named Hindu Kush; Indian ocean is the only one named after a country; scientists argue what is the origin of the name of Malaysia – Sanskrit or Tamil... this list can go on for a very long time.



By Shiv Ragini

Gurudev



Once at the end of the day I was massaging Guruji's feet. I felt very tired, but still the desire to be with him outweighed all others. Guruji was in the condition of deep meditation. After some time I heard a voice from inside: "Why are you so sleepy?". At that very moment my brain made up an evident picture of my condition. And as soon the picture became complete, I felt streams of liquid fire flowing through my limbs and filling up to the head. The sleep was gone in an instant...

My meeting with Shri Guruji this time took place after almost 2,5 years. Considering circumstances which didn't depend on me, my trip to India was cancelled several times. At first time when I managed to collect the needed amount of money, the time coincided with vacations of my family, and as for they were working hard for the whole year, I couldn't refuse going to seaside with them. At the second time when I got the needed amount, my spiritual brother offered me to bring to reality our long-term project to open an Indian store in our town. The idea was interesting, some batches of goods were already there, so I agreed...

In the spring 2012 in the end of one our conversation Shri Guruji said: "I am waiting for you, my dear child...". After these words I understood that it's time to make one more attempt.

My financial condition at that time was not that good. The store which I opened together with my spiritual brother didn't bring enough profit to afford such a trip, and along with that I had a couple of not so small debts which I made to start my business. But I didn't get dispirited and started to think over another options of getting money.

After a couple of months one my long-term initiative suddenly brought profit which not only covered my debts but also allowed me to buy tickets to India.

The moment I stepped into the Ashram, I got the feeling of being protected and secured in every step. You can compare this only to feeling physically the hand

"At that moment I realized that there are no reason which could push me to depression. What is left is only to act."

hand of your Father on your shoulder. Having realized that this is the blessing of my Guruji, I should have only accepted it. After some time when I settled down in ashram I got responsibilities as well. Be it cleaning or preparing for Puja, the moment when I doubted my action, the hand of the father guided me.

In one of the first lectures Shri Guruji told us about the essence of thinking process. In this lecture he explained that the thinking process is productive only when each thought in man's mind results in action or activity in a certain aspect of his life.

Next day, being impressed by the lecture, I started to practice this knowledge on my own thoughts. And here miracles started. Whatever aspect of my life I thought about, whatever new information I contemplated on, the feeling of the right direction never leaved me! I just jumped on the spot in excitement. All my doubts, fear, lack of confidence in myself and in the world just vanished. Now no situation in the world could be labeled as "hopeless". Moreover, decisions came fast and without any effort and the most of my time I was in the condition of enjoying every my action, every movement. You may say that they had no time to become stressing, because the decision was found much before I started to really think deep about what is going on.

At that moment I realized that there are no reason which could push me to depression. What is left is only to act. Next evening there was satsang as well. Sitting in front of Shri Guruji, I slipped into some meditative state, at that time I started to remember certain moments of my life. Since my childhood there were many situation when someone like took my hand and drove me away from danger. I opened my eyes and met the eyes of Shri Guruji, emotions were flooding me, and I could hardly control myself.

May God bless me with massaging feet of my Shri Guruji whatever I might do, whatever I must start.



Jay Gurudev!

By Mahadevdas

Rendezvous of the Eternity



Biography Of a Guru

by Niranjana Vyas

Author's Words

The year was 1985. I was planning to produce a film for which I wanted to cast a new face. My nephew Mukesh was a student of famous Acting Teacher Asha Chandra, known for training many big Bollywood Stars. I took his help to find the actor suitable to our film — a young guy who is a tennis player with a romantic look and knew a bit of dancing. Mukesh talked about this to Ashaji. She suggested about three boys and said that, “my best one is not here at this time he has gone to his home city Vadodara.” After going through the three boys we decided to wait for the one whom the Star Acting Teacher referred as her favourite among all in that batch of students. Ultimately the day came when we met for the first time. It was at a hotel in the suburb Santacruz of Mumbai. I and my director looked at him as he came. He was dressed up in a very simple dress unlike other aspirants appearing in jazzy clothes. Very symmetrical body and confident walk he had. As he came closer and smiled at us the whole atmosphere changed suddenly. The smile was reflected all over his body and eyes.



The conversation began. He was very polite and soft. I had started to like him very much from the moment I saw him. I asked him if he had ever worked in dramas. He said, “Not much, only in school days. But I have been working in film industry as the Chief Assistant Director with the renowned film director Subhash J. Shah.” My director asked him, “You look quite young to be a

Chief Assistant to the director. What is your age?” He smiled and said, “Almost twenty three now.” “That’s quite young.” My director responded with some surprise, “When did you become his Chief Assistant?” He replied still smiling, “When I was 19 years old.” This almost made my director to jump from his chair. After that the discussion became more and more friendly.

I myself had been acting on the stage since my very young age and had performed leading roles in many plays. I had also produced some dramas before. I could see a flair and flare in this boy. I asked him, “How do you look at the art of acting?” He smiled and said, “It is something we all do knowingly or unknowingly. I have been acting in every moment of my life since a long period of time.” We laughed together at this reply but deep in my mind his these words made a deep impression in my mind. The truth hidden in his word was to be revealed to me after almost 27 years of our that first meeting. No need to mention that he was selected for our film. But unfortunately the film was never made as my destiny started to play hard with me in my life. But we became very good friends. The difference of age between us was 27 years, but we never felt it.

I myself being a Gujarati had to visit Gujarat State often and in this course I also visited this young actor’s home. His father was a renowned doctor and mother was a highly educated lady. His sister was a noted gynaecologist and brother an engineer working abroad for many years. It was a highly respectable, wealthy and educated family of the city. Everyone was polite and helping. His wife was also a very experienced dancer, actress and choreographer. I became a part of their family.

Driven by destiny I myself started to work as an assistant director with one Television Director Mr. Kailash Vijaya. I began my new carrier as an assistant director at the age of 54. My relation with the young actor were live all time because whenever he used to come to Mumbai, we used to meet. I liked him so much that I always nurtured the idea of making a film with him and kept on trying but things did not work out. In this period of time there was a big setback in the film industry which lasted quite for a long time. Especially the film industry of Gujarat State passed through a terrible state of recession. In 1988 this young actor called me and said that “I did a small but significant role in a film directed by Vibhakar Mehta. The film was based on the glory of a Muslim Saint known as “Meera Daataar”. I performed a nice song and some very dramatic scenes.” I was silent for a while and then congratulated him, but could not stop myself from expressing my true feelings, “Why you did such small role, you are a star material. You are born to become a hero.” He laughed on the other end of the phone and said, “Well, if it is so in reality then the length of the role does not matter.” After few months he came to Mumbai for the dubbing of the film. Soon after the completion of the film there were some preview shows for distributors and press people. The film magazines and film write ups in news papers scribbled headlines, “A new star is rising on the horizon of Gujarat’s film industry with the film Meera Daataar. A star named Shyam Shah.”



Well, I was happy. But still the film industry of Gujart was in a sack. I asked him to shift to Mumbai and work in Hindi film industry. He said very politely that, “I love films, language or money does not matter much. Moreover I have a different way of life which I will not be able to continue to live in a Metro City like Mumbai.” What was this different way of life? I yet had to wait for more than a couple of decades to know. In 1990 he called me again and said that he wants to make a debut as a director with his own home production. He wanted

me to work with him as his Chief Assistant. I accepted it and went to Vadodara. Shyam had wrote a script on the subject of communal harmony in which he had given a message about the real Dharma, The Religion. He made this short film for the Department of Information, Government of Gujarat State. He made it in his own style despite a very small budget approved by the Government. Inevitably he was to make a financial loss in this, but he was cool and calm. "This is about my favourite topic, Dharma. I don't care about money. I just want to make it as good as I can with whatever I have." He had said. Once again he became media's favourite. He received the most prestigious "Gujart State Award" for his debut film. One after another he was climbing the steps of success. Filmmaking was like a part of his being. He loved every bit of it. I worked with him for many years in his different projects. We stood by each other in different conditions of life. We worked together and at the same time we also shared a strong emotional bond.



Besides TV Programs and Films Shyam Shah was also successful as a documentary and corporate film maker. In the beginning of the 21st Century destiny started to diversify our paths. I had was getting more and more busy as a screenplay — dialogue writer and he had ventured into Information Technology and Mass Communication with the launching of his company "Media Maestro". We used to communicate on phone mostly. I also visited him at his office a couple of times in the beginning of the 21st century. Then there was a long gap. We did not meet personally for almost a decade.

In the January 2012 his one Hindi Film "Phir Aik Saazish" written and directed by Shyam Shah was released all over India in more than 300 theatres. My son Mitesh had worked with him as his Chief Assistant in this film. During last few years it seemed that Shyam Shah had been silent, and suddenly this film came with a bang with lots of hoardings, posters, TV and Theatre Promotions and Articles. I was very happy. So I decided to see him personally and congratulate him. In February 2012, I happened to visit Gujarat State and had a chance to stay at Vadodara. I took the opportunity to see him personally. His office address was changed. There was some new address which did not sound like a Media Office at all. But I went there. Surprise was waiting for me. The place was an Aashram. I was welcomed by a young Russian girl Brahmaanandini. And he came in the drawing room of the Aashram, covered in orange dhoti and uparana (the cloth covering the upper part of body). He was here with the same smile reflecting all over his personality, aging had not left much marks on him yet. Walk was as confident as

before. The most remarkable difference in him is the aura of bliss around him, capturing those who sat in front of him. Shyam Shah had completely dissolved into Guruji Shri Shriyogeshvara. Like always he greeted me with a warm laughter and a hug. He sat on Vyaasasana. We started to talk about old times and many other things. I greeted him for the film released in January. He laughed and said, "I made it in 2005 – 06." I looked at him. Lot of things we wanted to talk about. But there was not enough time. I left after about two hours which seemed quite less for our meeting. On my way I was just thinking about him and his life. I decided to meet him again with a lot of questions. "Was I surprised to see him like this?" I remembered his words in our very first meeting before 27 years, "I have been acting in every moment of my life since a long period of time." Who could imagine at that time that these were the words of a young man who had realized the ultimate truth and taken up his life as a play? More and more I thought about him more and more I understood that there was something about him which he managed to hide for long years from his friends and co workers. There was something amazing about this man which should be revealed to the world. Once again months passed by. I again got the opportunity to visit Vadodara. It was in the month of Shravan, the most auspicious month of the Hindu Calendar. He invited me to join the Yaatra of "Shri Navanath Mahadev" organized on every Monday by Shiv Shakti Kul, the spiritual family established by Guruji Shri Shriyogeshvaraji. I agreed, but I also had decided something in my mind. After the completion of the Yaatraa I asked for his time the next day. He agreed very happily and asked me to stay at the Aashram.



Next day we talked for some time and suddenly I told him, "I want to write a book on your life." He looked at me and said, "No need." I knew this answer, so I was prepared. I had my arguments and logics to convince him. After thinking for a long time he said, "Ok, you can do it. Perhaps you can understand me better than any other writer." After that our conversation became more and more intense. I realized that this is going to be the most interesting and challenging job for me as a writer. What was seen on the surface was very little of the man in public life for all these years. The story has to begin much earlier than his birth. Here I had in front of me an example of how the divine plans for generations before arrival of a particular personality in this world. So I decided to unveil the story from the period much before the appearance of Guruji Shri Shriyogeshvaraji in this world. Jay Shiv Shakti!

By Niranjana Vyas

Rendezvous of the Eternity

Chapter 1

Established in the 6th century CE, the historical town Darbhaavati is known as Dabhoi today. Dabhoi is known for its fort and the architect of the fort Hiraadhar, Hiraadhar is known by his aesthetic work and romance. Darbhaavati was marked with its historical prominence during the regime of the most powerful and successful Emperor Siddharaaj Jay Sinh in the 12th century CE. The Emperor selected the city as the principal defense camp for the Eastern region of his kingdom and decided to build a fort around the city. The architect Hiraadhar is popularly known as Hiraa Salaat. It is said that he had a beloved whose name was Tena. To make her name everlasting he created a lake named Tena Talaav and used the stones which were brought to be utilized in the center portion of the walls of the fort. He stole them leaving the inner portion of some part of the fort wall weak by using sub standard material. This Tena Talaav is located at the distance of 9.2 km from the city of Dabhoi. When the king came to know that because of the stealing of stones the fort has been created weaker than the requirement, he punished Hiraa for his life. But in spite of this stealing the fort is stood out as a marvel because of its architecture and carvings.



Even today also one can see the grandeur of the fort in its ruins. People of Dabhoi even today express their gratitude towards this architect by naming the Eastern border of the old city as Hiraa Bhaagol, the entry point of the city dedicated to Hiraa, the architect of the fort. This historical city was a part of the then princely state of Vadodara, known as "Baroda State" as the British could not pronounce Vadodara. There lived a businessman who had migrated from a nearby village Naria belonging to Dashaa Laad Vaishnav Vanik community which was expert in economics and fiscal matters. His name was Naathaalaal Har Govind Das. He had very prominent reputation in the business community. The family was considered highly religious.

In this family was born a very intelligent and committed son on the day of Dhana Trayodashi (Dhan Teras, the thirteenth day of the 12th month of the Hindu Lunar Calendar called Ashvin Maasa – the month of Ashvin) who was named Premaanand. From the childhood he displayed the virtue of truthfulness. By the time he grew up into a young man, he became famous as Satyavadi (one who always speaks the truth)

Harishchandra, famous Pauranik king who always spoke the Truth. He was very much inclined towards education and became an ideal for the family and community.

Instead of adopting the family business, he decided to study medical science and become a doctor. He obtained his degree as a physician and surgeon from the medical college of Mumbai. The purpose after becoming a doctor was to serve as many people as he can with his knowledge.

Young doctor Premaanand was very much influenced by one more great personality dedicated to the Truth, Mahatma Gandhi. The freedom movement under the leadership of Mahatma Gandhi left deep impressions on the mind of the young doctor Premaanand, and he decided to wear khadi all through the rest of his life. Khadi is a handspun and hand-woven cotton cloth which was revived and popularized by Mahatma Gandhi for self-reliance and self-employment in rural India (instead of buying industrially produced cloth from Britain). Khadi had become a symbol of freedom fighters, and the then British rulers of India treated those who wore it like criminals as a person wearing Khadi was obviously a follower of Mahatma Gandhi.

Young doctor Premaanand always tried to help poor people with his medical skills. In those days there were very few people with qualification in allopathic medicine and surgery. Dr. Premaanand Naathaalaal Shah was among those very few doctors. The then Maharaja of the Vadodara State, Sir Sayajirao Gaekwad III appreciated this young doctor's skills and accommodated him into his government's service.



The wife of doctor Premaanand, Shrimati Narmada, was of highly religious nature. She was a strong follower of Pushti Margiya Vaishnavism founded by Jagadguru Shrimad Vallabhacharya Mahaprabhuji. Her devotion to Shri Krushna was amazing. She did not drink a drop of water until the completion of Seva (service) unto the lotus feet of Shri Krushna. Her devotion was not restricted up to her altar; she actively participated in the service her husband was giving to the needy people. She always took an opportunity to serve saints coming to their door step for alms, Bhiksha. Irrespective of their religious beliefs or path she used to feed them with the best possible food.

Because of his duties as a doctor in the State Service Doctor Premaanand Shah had to migrate with his family to the near by city Vadodara (30 Kilometers from Dabhoi) which was the capital of the then "Baroda State". The religious couple Doctor Premaanand and Shrimati Narmada was blessed with four children. The eldest one was Shri Shantibhai who remained

unmarried all his life. The second son was named Surendra and the third one was Chandrakant.

From his childhood Surendra displayed the virtues of his father, always truthful and straight forward. He and his younger brother Chandrakant became doctors from the medical college of Mumbai following their father's footsteps. Doctor Surendra got a job as a lecturer of anatomy in the "Baroda Medical College" which had just started to function from that very year.



He got an opportunity to teach the very first batch of medical students of the Baroda Medical College who were going to be the guiding lights for the future generations of doctors not only in the city of Vadodara but also the whole Gujarat State. Doctor Surendra Premaanand Shah always considered this as special blessings from the God to give him such an opportunity at a very young age. But the destiny had some more plans for his future life, material as well as spiritual life. The beginning of his professional life as a lecturer in the Baroda Medical College had to reach to the destination of retirement from the Government Service from very office of his father, as the Civil Surgeon of Vadodara District. This long journey had an unforeseen blend of spiritual growth in his life time.



Doctor Surendra Shah got married to the daughter of Doctor Chimantilal Bhailal Shah, a doctor of science, on 24th November 1949. Her name was Vanalila. She had graduated from the University with Philosophy as the principal subject and psychology as secondary subject. Studying religion and

and philosophy was her inborn inclination.



She had deeply studied various religions of the world besides her own religion Hinduism.



The youngest one, Urmila, got married to the son of a farmer Chimantibhai Patel, an intelligent and ambitious youth coming from a nearby small village Chikhodra. Chimantibhai Patel was a bright student of economics. The young couple started their journey in a very modest condition and reached to the highest status. Chimantibhai Patel twice became the Chief Minister of Gujarat State. Urmila also obtained doctorate in sociology and became a doctor. They founded many colleges and provided an easy access to higher education especially for the lower strata of the society. Doctor Urmilaben Chimantibhai Patel also became a Union Minister in the central government of India in the ministry of the then Prime Minister of India Shri P. V. Narasimharao.

In this high profile family our story evolves and revolves around the life of Doctor Surendra Premaanand Shah and his wife Shrimati Vanalila. The couple had to play a special kind of role on the stage of life. Their lives were destined to go beyond material achievements. We will have a closer look to their lives in the forth coming chapters as they were chosen for a special role by the almighty.

By Niranjana Vyas

Biography will be continued in forth coming issues of "Pranati".

My Shri Guruji

The Overt Of The Spiritual Realm

Some experiences with Sadguru Shri Shriyogeshvaraji



By Shiv Aashraya

**aum shri ganeshaya namah
aum shri gurave namah
jay shri krushna jay ambe**

Foreword

This is a book about my Shri Guruji. About the most dear person in this life. Since God bestowed on me the boon of having my Master, a lot of amazing events took place in lives of mine and people around me who got by his side. And in this book I want to describe some of these events.

All events which are described in this book may seem fantastic at the first sight, but nevertheless they are absolutely, 100% true and many of them have multiple witnesses who directly took part in what happened. I deliberately decided to use as base and describe different events which may appear very strange for a common man in modern society because I want to show that along with what people call "the only reality" there is also another one, spiritual reality which lives by completely different, spiritual rules and regulations. This way or another, but everything around us goes not without participation of Divine will. And my Shri Guruji is the one who has knowledge and understanding about events that take place. He is the one who can understand the Divine design. The one who by his own will accepts rules of the Divine game, who stays here and now, together with us, helping us to pursue our main natural yearning – yearning for happiness. The supreme happiness which is not bound by external objects of created world. The happiness which one can find only within one's self by the process of going deep in to one's own self, to his own primeval nature which is covered by the world of shapes and names. And only such realized Master can show by his own example the path for seekers of truth. And Shri Guruji, whom this humble and imperfect book is about, is such realized Master. Who brings Light to anyone who wishes that. In Guru Gita there are wonderful lines regarding this:

anekajanmasamprāptakarmabandhavidāhine |
ātmajñānapradānena tasmai śrīgurave namah ||
śoshanam bhavasindhośca jñāpanam sārāsampadah |
guroh pādodakam samyak tasmai śrīgurave namah ||

"Giving the science of Self-realization, Guru helps us to attain our goal without thousands of births. To that Guru I bow down. Guru helps us to cross the ocean of existence and see the Divine. I embrace his feet. To that Guru I bow down."

I thank God again and again that I could meet my Shri Guruji. Jay Shri Gurudev!



Shiv Aashraya

[1]

How I found my Shri Guruji

One of the most serious questions which was in front of me every time I faced some new doctrine was the question of finding my Teacher. I had no doubt in need of a Teacher – the one who could lead me on this way; the one who is like a helmsman in the ocean of life, who can lead the ship among the treacherous reefs.

At the age of 28 I finally decided on my search. It took much time to understand myself and my desires. By that time I had quite a clear idea what I want. The only thing left was to find the one who would be ready to accept me as disciple and to whom I can fully entrust my life and destiny. But still I was very careful in this matter, like all these years before that. I knew that when time comes, the fate will bring me to my Master. I also understood that any mistake in this matter will be, to put it soft, not very helpful, so I fully put my trust in God, however, taking my steps to find the one who will guide me on my way.

In summer 2006 I had some spiritual experiences which were very significant for me and became a certain starting point for my life. After these experiences I came to know my spiritual brother – Shiv Anurag who lives in Odessa, Ukraine. And here I found an amazing surprise. Everything which Shiv Anurag told me conveying what he had learned from his Teacher wonderfully coincided with my personal understanding, with what I experienced in past and still in present. And the more we communicated the more astonishment seized me. Somehow when communicating with him I felt not like I came to some unknown person or some faceless organization. I felt that I came home and that I met my family. Naturally I started to ask him who is his Teacher. For several months we communicated mostly by email, though I called him in Ukraine sometimes. After some time we spent in communication, before Sharad NavRatri, Shiv Anurag suggested me to write a mail to Shri Guruji. Before starting my letter I asked Shiv Anurag to show me some pictures of the one whom I was going to mail to. He sent me about ten pictures or even more, and I wrote my first letter to my future Teacher in 8 pages. There I described in detail my life, my spiritual search, also expressed some my desires and asked some questions. But at that time there was one huge problem which is typical for all post-USSR. My knowledge of English was almost zero, so to sit and just write a mail in a language which would be understood by Shri Guruji wasn't possible. That's why I asked Shiv Anurag to translate this letter to English. I understood that this job will not be done fast and made up my mind for a long waiting. Going forward I must say that this first letter remained untranslated forever. But everything has its time.

I wrote my mail in hope that I will finally find what I was looking for all my life but at that time I wasn't quite sure, considering my high concern in finding my Guruji. I thought that it will take some time and I will communicate personally with Shiv Anurag's teacher which will help me to decide on my choice. In any case, I expected that it will take some time so I could never imagine it would happen much much earlier.

This happened after a couple of weeks after I finished my first letter, somewhere in between Sharada

NavRatri and Divali. During this period my perspective of outside world was a subject to change, which I described in detail to Shiv Anurag. One day after yet another mail from me asking to translate my message, Shiv Anurag suggested me to meditate on one of the Guruji's pictures which he sent me before. I have always been very careful with all these uncontrolled meditations, even the simplest ones. But nevertheless, some time before Divali, I decided to do what Shiv Anurag suggested me.

At that time apart from my main office job I also taught economics in one of Smolensk universities. Usually at that time I used to leave my office at 2 pm and held two classes at the University. After that I either went home or went back to office to finish some urgent work. So that day after university I decided to come back to office because all the employees must have left already by that time and I had a nice chance to practice my meditation in a quiet atmosphere. It was a typical rainy November evening. Rain rustled peacefully behind the windows. I came to the office around 7 pm, washed my hands and face, closed the door of my room, got comfortable in the chair and opened on my pc the pictures of Shri Guruji which I already had.

I spent some time trying to choose a picture to meditate on. It was not an easy choice because all the pictures were wonderful and I looked through them carefully several times. I was especially attracted by one picture of Shri Guruji taken from a film Nanddas which was written and directed by Shri Guruji and he also had played the role of Shri Krushnaji in the film. In my choosing I came again and again to this picture.

This picture attracted me by absolutely deep and heartfelt expression of Shri Guruji's eyes. Apart from it there was something which attracted you in a subtle way, didn't let you look away. So I chose this picture and around 7:30 I concentrated my eyes on the eyes of Shri Guruji and, having tried to clear my mind completely off all non-related thoughts, I started to meditate on this image.



Shri Guruji as Shri Krushna in Nanddas film. The picture which I used for my meditation on Shri Guruji.

Gradually everything around eyes started to merge, there were only eyes remaining, and when looking at them I got the feeling of presence.

It seemed that the picture had live eyes and that they don't belong to the picture. After some time came a feeling of power and energy coming from these eyes. After some time I totally lost the feeling that these eyes are a part of the picture. Just eyes of a live human in front of you. A human with a very powerful eyes. But along with that there was no tension, only the state of deep and complete peacefulness started to seize my

consciousness until it was filled completely.

Then it came as a surprise for myself that I can keep this condition of concentration without any effort from my side. These eyes just captured my sight. Together with that I felt a deep wave of inner warmth and calm. All my thoughts which I still had in my head were gone completely and after some time I got a feeling of a deep internal connection. This all was happening very naturally and easy, coming from inside. After yet some more time I felt a deep urge to chant Pranav which I did. This condition lasted for some time. From this condition of deep going down I was pulled out by a phone call. It was a very unpleasant feeling, as if someone took me by (neck) and shook strongly. Sharp sound brought real pain. Having quit the call, I continued the process of contemplation. After some time I noticed that all thoughts left my head and some sort of trance came. There was such an impression that in the whole world only these eyes were left which filled everything in my mind. Together with this there appeared some strong, specific sensations in Ajna Chakra area.

For the second time I was driven out of this trance condition by the knocking on the door. Security guys came to ask that who was in the office and why the alarm was not turned on. The feeling of abruptly abandoning the trance came together with strong, dull pain in chest, near heart. I found out that I spent 45 minutes instead of the planned 10. And without my own understanding I managed to get very deep condition of going deep, I didn't even understand how it happened. After that for the whole evening I was in absolutely strange condition, as if I am thinking and at the same time cannot understand where I am. It took me a lot of effort to concentrate on words of other people to understand what I am being told about.

For all this time I had some trance-like condition, outward signs of which were total lack of desire to discuss anything with anybody and in general total lack of any desires and emotional reactions. Nothing in my surrounding could disturb me that evening. In this condition I went to sleep.

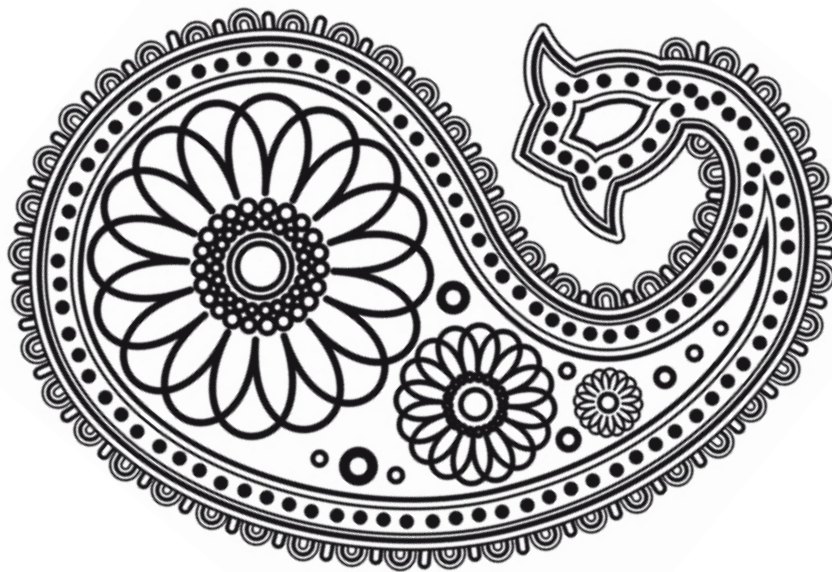
Next morning I woke up with a definite feeling that I have found my Teacher. This was not some certainty which I got after what I experienced. It was not something I decided on myself, using logic as my instrument for decision. Now after opening my eyes in the morning, I simply knew that this man on whose picture I meditated is my Shri Guruji. This certainty came from inside as some evident fact and as something which couldn't be parted from me. I simply knew it. Naturally in future there were long internal dialogues; doubts of mind caused much by the fact that due to certain reasons my mail reached its target only after several months after sending. I had doubts if I would be accepted as a disciple. But the most essential thing happened – I found someone whom I accepted as my Teacher in my heart. And in this matter I had totally no doubts. This long conscious search for Guru which lasted for 18 years finally came to its end. So by the grace of God I found my Shri Guruji.

By Shiv Aashraya

"My Shri Guruji" to be continued in forth coming issues of "Pranati".



Shiv Shakti Kul News



Guru Prakatya Divas
Pujyapad Shri Guruji Shri Shriyogeshvaraji's
Day of Appearance Celebration
03 August 2012



वेद काल से ज्ञान और ध्यान यात्राके लिये हमारे महर्षियोंने
वृक्षकी छायाको प्राधान्य दिया है। अरण्य एवं अरणिकी महिमा गाई है।

वृक्ष परमेश्वरका प्रत्यक्ष कृपा प्रसाद है,
हमें उनका आदर करना चाहिए। - गुरुजी श्री श्रीयोगेश्वरजी





वर्ष 50

50 वृक्ष

पुज्य पाद श्री गुरुजीके वन प्रवेशके शुभ अवसर पर शिव शक्ति कुल द्वारा वृक्षारोपण कार्यक्रम।
सौजन्य : वडोदरा सेवा सदन

गुरुजी श्री श्रीयोगेश्वरजी

On 03rd October 2012 Shiv Shakti Kul celebrated the completion of 50 years of Pujyapad Shri Guruji Shri Shriyogeshvaraji by planting 50 trees!

As Pujyapad Shri Guruji says, “Ever since the Vedic Era, Maharshies have given utmost priority to the tree by seeking its shelter to obtain the highest level of Dhyana (Meditation) and Jnana (knowledge). They have sung the glory of Aranya (Forest) and Arani (Forest Wood used in Yajnas)”.

In a view to Pujyapad Shri Guruji's love for trees and environment all devotees of Shiv Shakti Kul decided to celebrate his birthday by gifting 50 trees to his mother city Vadodara.

Specially for this occasion fence of Shiv Shakti Kul's Advaita Ashram and fences of nearby park were painted with slogans in English and Gujarati for public awareness about environment. Concept and design were created by Chiranjivi Pranshuji.

Everybody were welcomed to take part in this activity.

“We do not inherit the earth from our ancestors, we borrow it from our children.”



“Trees are manifestation of the grace of God, don't dishonour them.”

“He who plants a tree plants a hope.”

“This place is not for garbage, throw garbage in garbage box.”



In the morning of 3rd October 2012 Pujyapad Shri Guruji Shri Shriyogeshvaraji and his son Chiranjivi Shri Pranshuji planted a young tree near Shiv Shakti Kul's Advaita Ashram.

Many guests and disciples from different countries as well as other members of Shri Guruji's family joined this activity of planting the trees. This action involved people of all generations, with the youngest one being 1,5 years old and the eldest over 70!

Pujyapad Shri Guruji Shri Shriyogeshvaraji and Pujyapad Shri Guruma Shri Shiv Prajnaji first planted young trees, the activity was followed by the guests soon after. With great enthusiasm they planted trees on the divider of one of the main roads connecting Vasana region with Gotri region. Soon there will be a lot of big green trees which will bring fresh air and cool shadow for all the people and animals, and of course the city will become more attractive and convenient.

This occasion caught attention of two leading Hindi (VNM TV) and Gujarati (TNN TV) news channels who kept their camera eyes on it throughout the whole program. Shri Guruji Shri Shriyogeshwaraji gave interview to them, explaining that in any circumstances Guru cannot stay away from the problems of the world around him, which includes also matters of ecology, preserving wildlife and keeping Earth alive. A truly enlightened person can see the worldly problems with more clarity and help the society to find the solutions for the same.

Former Deputy Mayor of Vadodara Municipal Corporation (Vadodara Seva Sadan) and present Municipal Counselor Shrimati Mamataben Kale also joined this auspicious activity. Dr. Vijay Shah, the Chairman of the Standing Committee of Vadodara Municipal Corporation extended a great helping hand in the implementation of this sacred program. Shiv Shakti Kul heartily offers gratitude towards the Vadodara Seva Sadan (Vadodara Municipal Corporation) for their support in this noble cause.

After the planting was complete, all participants gathered in hospitable Advait Ashram of Shiv Shakti Kul. They offered Pranams to Pujyapad Guruji Shri Shriyogeshvaraji and words of gratitude towards His Holiness.



Ekadashi Bhajan at Shiv Shakti Kul's Advaita Ashram

"Only ignorance makes us divide into sects, an awakened one sees no difference in any form of God."



At the occasion of the Dev Uthi Ekadashi of the new Vikram Samvat Year 2069 Chiranjivi Shri Pranshuji performed a special Puja of Bhagavan Shri Vishnuji's auspicious form as Shri Shaligram and Shri Tulasiji Plant in the Aashram.

The Sanskrit word Ekadashi means the Eleventh Day. In a Hindu Lunar Calendar there are two Ekadashis every month as a Hindu month is divided into two fortnights, Bright fortnight (Shukla Paksh) and Dark Fortnight (Krushna Paksh).

One year ago on the occasion of Ekadashi of Shukla Paksh (Dev Uthi Agiyaras, Tulasi Vivaah), on 06 November 2011, Bhajan singing program was organized by the inspiration and under the guidance of Pujyapaad Shri Guruma Shri Shiv Prajnaji at Shiv Shakti Kul Aashram in Vadodara, India. Ever since this program was conducted twice a month for the whole year and has stepped into the second consecutive year.

It is believed that on this auspicious day Bhagavan Shri Vishnuji wakes up from his four months long Yoga Nidra. On the Shukla Paksh Ekadashi of the month of Ashadha Bhagavan Shri Vishnuji hands over the charge of protection and administration of the world to Bhagavan Shri Shivji and slips in to Yoga Nidra, so the Shukla Paksh Ekadashi of the month of Ashadha is known as Dev Podhi (when the God sleeps) Ekadashi.

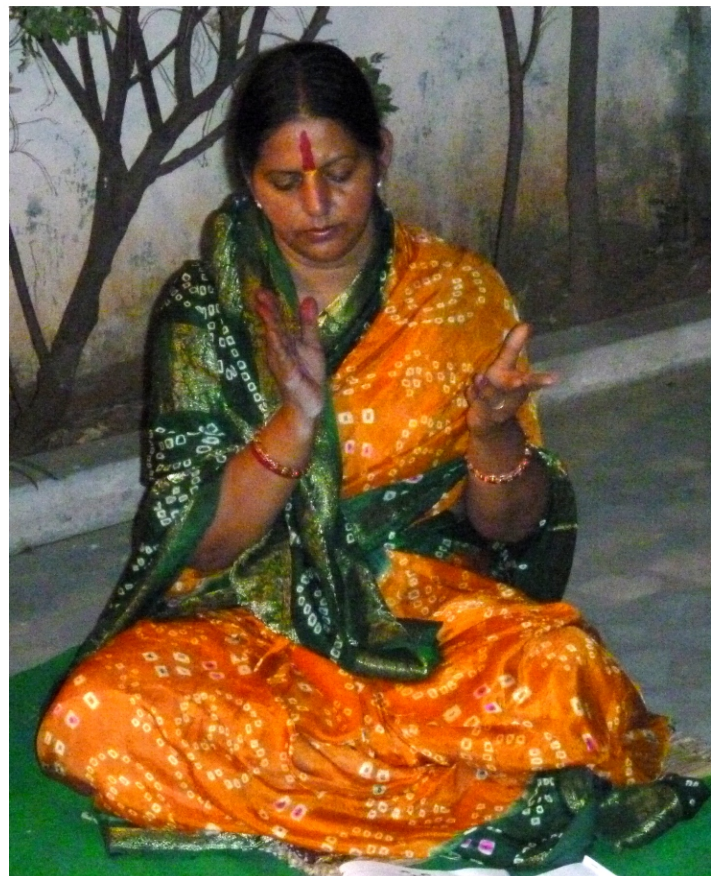
The Shukla Paksh Ekadashi of the month of Kartika is also celebrated as the day of Tulsi Vivaah. On this day with great splendour is celebrated the wedding of auspicious plant Shri Tulsi Maataaji and Shri Bhagavan Vishnuji or His Shaligram Swarup.

Guruji Shri Shriyogeshvaraji strongly believes all forms of Gods being manifested from Para BrahM, Shiv Shakti Kul family celebrates all occasions of Bhagavan Shri Shivji, Maa Aadi Shakti and Bhagavan Shri Vishnuji with equal faith and respect. As Pujyapad Guruji Shri Shriyogeshvaraji says, "Only ignorance makes us divide into sects, an awakened one sees no difference in any form of God."

Ekadashi Vratam is considered very auspicious for every one. One can observe fast on this day and perform Puja of Bhagavan Shri Vishnuji and Shri Shivji. Such Sadhaka should spend the day with pious thoughts and remember her/his Ishta constantly with devotion and love.



Ekadashi Bhajan tradition at Shiv Shakti Kul's Ashram was inspired and organized by Guruma Shri Shiv Prajnaji.



Shri Guruma Shri Shiv Prajnaji public meeting for women



Shri Guruma Shri Shiv Prajnaji addressed a public meeting for women at Shri Kashtabhanjan Hanumanji Temple, Diwali Pura, Vadodara in the presence of Shri Saurabh Patel, Minister of Industries, Government of Gujarat State; Shri Arvindbhai Patel, former Deputy Mayor of Vadodara City; Shrimati Mamataben Kale, former Deputy Mayor of Vadodara City and other dignitaries.



Meeting New Year 2013 Dhyana and Jnana workshop



As every year, to welcome the new year Dhyana and Jnana workshop was organized at Shiv Shakti Kul's Advait Aashram at Vadodara, Gujarat State, India. The workshop was conducted on the dates December 30, 31 of the year 2012 and January 01 of the year 2013.



The workshop commenced with the recitation of auspicious mantras by Chiranjivi Shri Pranshuji followed by the recitation of Shanti Mantras by Guruma Shri Shiv Prajnaaji with Bhagini Brahmaanandini and Bhraataa Mahadevdas.



The subject of three days lectures by Pujyapaad Shri Guruji Shri Shriyogeshvaraji was "Balancing material and spiritual life".



Offerings of disciples to their Pujiyapad Shri Guruji Shri Shriyogeshvaraji



Dear Shri Guruji!
I thank Maa and Bhagavan for the moment when I saw You. On that day the shell on my heart cracked and a ray of light came through it, a ray sent by You.
This was the birthday of my soul.

I had nothing to offer You in return, and I offered You the best part of my heart, but You seem to take it all!

Thank You for Your grace which let us become Your disciples. On this special day I would like to wish that in Your garden named Shiv Shakti Kul more and more flowers would appear, and these flowers wouldn't fade and upset You, but grow on knowledge and love, blooming and making fascinating spiritual pictures.

I will pray Maa to give You long years and strong health, a big and united family! Jay Gurudev!

Hari Har Das
Smolensk, Russia

**Sharing experienses.
Catching the flight.**

Some interesting story which happened with Shiv Aashraya in India.

Video: <http://youtu.be/drWy6LkxI5E>



Before meeting Shri Guruji the period of my life was my waitings and searchings.

Often I could feel that all my life is a mistake.

When I met Shri Guruji I saw the One with whom I was talking and to whom dedicated all my prayers.

Then I realized, that all this past time was journey to my Guru. His blessings were always with me.

I would like to thank Shri Guruji that he bestows His love, patience, care and austerity upon this the most disobedient shishyaa...

Bybestowing spiritual knowledge, He enlightened and gifted me all this world.

He welcomed me in to spiritual family. Where everyone is brother and sister in this world.

My the only wish is that my offering to the lotus feet of Param Pujiyapaad Shri Guruji will become the implementation of all His admonition and knowledge which He gave to me in my life.

I wish, that the Truth which He keeps and gives to us, becomes a reality of our action.

My obeisances to my Spiritual Parents, to Shri Gurudev and Guruma.

Brahmaanandini
Riga, Latvia

Hindu Celebrations Calendar

January-February



- ॐ **January 14, Monday — Makar Sankranti, Uttaraayan, Pongal (celebration end of winter, kite festival)**
- ॐ January 15, Tuesday — Vinayaka Chaturthi, monthly day of worship of Shri Ganeshji
- ॐ January 16, Wednesday — Skanda Shashti, monthly day of worship of Shri Skandaji
- ॐ **January 19, Saturday — Maasik Durgashtami, monthly day of worship of Shri Aadi Shakti; The Beginning of Shri Shaakambhari (Shaakambari) Navaratri(January 19-27)**
- ॐ January 22, Tuesday — Poush Putrada Ekadashi, day of worship of Shri Vishnuji and His Avatars
- ॐ January 25, Friday — Maasik Shivaratri, monthly day of worship of Shri Shivji
- ॐ **January 27, Sunday — Purnima (full moon) of Poush Maasa (month); The End of Shri Shaakambhari (Shaakambari) Navaratri, Praakatya Divas (the day of appearance) of Shri Ambaji.**
- ॐ February 3, Sunday — Kalashtami, day of worship of Shri Bhairav
- ॐ February 6, Wednesday — Shattila Ekadashi, day of worship of Shri Vishnuji and His Avatars
- ॐ February 8, Friday — Maasik Shivaratri, monthly day of worship of Shri Shivj
- ॐ February 10, Sunday — Amavasya (new moon), the end of Poush Maasa (month), the beginning of Magha Maasa (month)
- ॐ February 13, Wednesday — Vinayaka Chaturthi, day of worship of Shri Ganeshji
- ॐ February 15, Friday — Skanda Shashti, monthly day of worship of Shri Skandaji; Vasant Panchami (Magha Maasa (Shukla Paksh) 5th day, celebration beginning of spring)
- ॐ February 18, Monday — Maasik Durgashtami, monthly day of worship of Shri Aadi Shakti
- ॐ February 21, Thursday — Jaya Ekadashi, day of worship of Vishnuji and His Avatars
- ॐ February 25, Monday — Purnima (full moon) of Magha Maasa (month)

॥ वसुधैव कुटुम्बकम् ॥

**Shiv Shakti Kul in India
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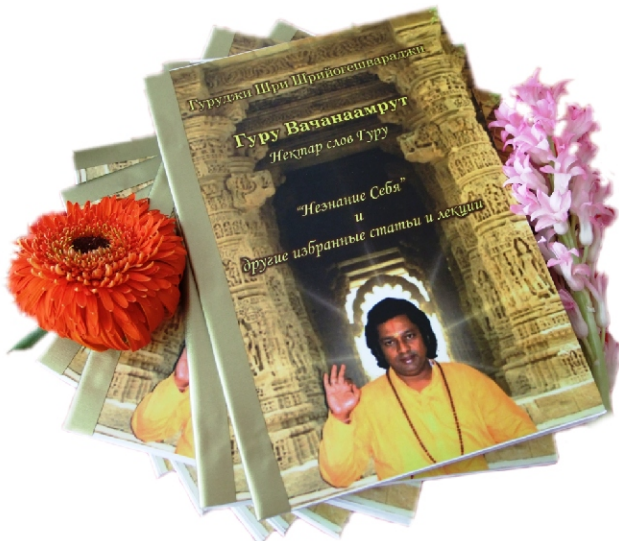
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Shiv Shakti Kul's Products:

**Guru Vachanaamrut
Nectar of Guru's words**



**Collection of articles and discourses
by Guruji Shri Shriyogeshvaraji
(russian language)**

Rudraksh for All!



**Musical Meditation
Naad Dhyanam**



**Musical collections of traditional Stotras
and devotional songs**



Video Collection



**A Shiv Shakti Kul Publication
E-Magazine "Pranati"**

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